



Yours affectionately  
+ Alex<sup>r</sup>. Macdonell

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# REMINISCENCES

OF THE LATE

HON. AND RIGHT REV. ALEXANDER MACDONELL,

FIRST CATHOLIC BISHOP OF UPPER CANADA,

AND (INCIDENTALLY) OF

OTHER OLD RESIDENTS OF THE PROVINCE.

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"Gather the fragments . . . lest they be lost,"



*ce*  
Toronto :

PUBLISHED BY WILLIAMSON & CO'Y, No. 3 KING ST. WEST.

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## INTRODUCTION.

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Forty-eight years have elapsed since the close of Bishop Macdonell's mortal career. His memory is still cherished by a few surviving friends, who, in the course of nature, must soon disappear. Many notable events of the Bishop's life will then be merely traditional. It is much to be regretted that an extended biography of so worthy a subject was not undertaken by a competent hand at an earlier period. Every year that glides by on its noiseless journey, increases now the difficulty of the historian. Had the writer foreseen forty years ago, that this labour of love would devolve upon him, provision for the emergency could easily have been made ; but at this remote day, material, if abundant, is not available, and he has been forced to depend almost entirely upon his own resources. As a consequence, the sketch is little more than a compilation from brief obituary notices of the Bishop, interspersed with personal recollections. It first appeared in the *Catholic Weekly Review*, of this City, was copied into the *London Catholic Record*, also, into the *Glengarrian*, and has been noticed approvingly by other Provincial journals and by private correspondents. At the suggestion of an esteemed acquaintance, it is now published in a more permanent form, for the benefit of the local Society of St. Vincent de Paul.

In the hope that his disjointed, rambling narrative may prove useful to some future historian of the Canadian Church, the writer, who has not wittingly transgressed the bounds of truth or propriety, craves pardon for his faults of what nature soever, and concludes with a free translation of the words of the old Roman : "This work would have been better done by anybody than by me ; by me, perhaps, better than by nobody."

W. J. MACDONELL.

TORONTO, March, 1888.

## PORTRAITS OF BISHOP MACDONELL.

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The woodcut given herewith is from a small oil painting by an unknown artist, presented many years ago by the Bishop to the late Mrs. Charlotte Elmsley, and now in the keeping of St. Joseph's Convent, Toronto. The engraved portraits usually seen are from a large painting by Sir Martin Archer Shee, President of the Royal Academy, now in possession of the Bishop's grand-nephew, Mr. Alexander Macdonell, of Alexandria. A copy of this portrait is in the Palace at Kingston, and another in the priest's house, at Alexandria.

The best likeness of the Bishop, as the writer knew him, is a wax medallion, in profile, struck about fifty or sixty years ago, still to be found in old families.

# BISHOP MACDONELL.

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## I.

Of the public men of Upper Canada, some sixty years ago, few, if any, were better known or more highly esteemed than was the Hon. and Right Rev. Alexander Macdonell, first Bishop of Kingston.

This venerable gentleman was born 17th July, 1762, in Glen Urquhart, on the borders of Loch Ness, Invernesshire, Scotland. Being destined for the Church, he was, at an early age, sent to the Scottish College in Paris, and subsequently to the Scottish College as Valladolid in Spain, where he was ordained priest on 16th February, 1787. During his stay in Paris, as the writer heard from his own lips, the students were on one occasion brought from their peaceful retreat by some revolutionary enthusiasts, and forced to dance around a Liberty Pole. Young Macdonell, who was always an ardent Royalist, was very much shocked at such an outrageous proceeding. He bound a handkerchief around his knee, and feigning lameness, managed to escape the threatened indignity. On leaving Valladolid, he returned to Scotland, and was stationed as a missionary priest in the Braes of Lochabar, where he remained four or five years.

A few years prior to 1790, a system of converting small farms into sheep walks, thereby dispossessing small tenants, was introduced into the Highlands of Scotland; in consequence a large proportion of tenants throughout the Highlands were ejected from their farms, and reduced to the greatest distress; the restrictions of the emigration acts preventing them from emigrating to the colonies. In May, 1792, Mr. Macdonell, understanding that many laborers were wanting in the manufactories of Glasgow and its neighborhood, travelled to that city and waited upon the manufacturers, in the hope of procuring employment for the dispossessed Highlanders. On being in-



formed that the greater portion of these people were Catholics, the manufacturers promised every protection and encouragement to such as would come down to their works. But as the excitement caused in 1780 by Lord George Gordon and his misguided followers, when the Catholic Chapel and the priest's house in Glasgow were burned by a riotous mob, had not yet subsided, the manufacturers feared that some annoyance might be offered to the Catholic laborers. When Mr. Macdonell stated that a clergyman should accompany these men to afford them the consolations of their religion, he was assured that every encouragement possible would be given to such clergyman, but as the penal laws against Catholic priests were still in existence, protection could not be insured or guaranteed to him. Mr. Macdonell, however, declared his willingness to accompany the Highlanders, and risk the action of the penal laws; accordingly some 700 or 800 laborers came down from the Highlands, and gave full satisfaction to their employers during the two years they remained in their service.

On the few occasions previous to the arrival of Mr. Macdonell, when a priest officiated in Glasgow, he was obliged to have his meeting up two or three pair of stairs, and to station at the door a sturdy Irishman or Highlander, armed with a bludgeon to overawe intruders who might attempt to disturb the service. But Mr. Macdonell, acting on the advice of Dr. Porteous (one of the most influential Presbyterian clergymen of the city and a nephew, by marriage, to Sir John Moore), opened his chapel to the street, and did not close the door during the service. About the year 1794, French revolutionary principles began to make rapid progress among men of all denominations employed in the manufactories, while the troubles in France, Holland and other parts of the continent having caused a stagnation in the export of British goods of all kinds, a general failure among the cotton manufacturers of Glasgow was the consequence; they were compelled to dismiss the greater part of their operatives, Catholics as well as others. The men, thus thrown out of employment, were obliged by necessity to enlist in the numerous military organizations then being formed for the defence of the country. Finding that the Catholics under his charge were obliged to enlist in these bodies, and compelled, according to the then universal practice,

to declare themselves Protestants, Mr. Macdonell conceived the idea of embodying them into one corps, as a Catholic regiment. With this view a meeting of Catholics was held at Fort Augustus in 1794, and a loyal address to the King drawn up, offering to raise a Catholic corps under command of young Macdonell, of Glengarry; a deputation was sent to London, and the address was most graciously received by the King, a letter of service being issued to raise the first Glengarry Fencible Regiment as a Catholic corps, the first raised as such since the Reformation. Mr. Macdonell, though contrary to the then existing law, was gazetted Chaplain. Four or five regiments which had been raised in Scotland having refused to extend their services to England, and having even mutinied when ordered to march, the Glengarry Fencibles, by the persuasion of their Chaplain, offered to extend their services to any part of Great Britain or Ireland, or even to the islands of Jersey and Guernsey. This offer was very acceptable to the Government, as it formed a precedent for all Fencible corps raised after that period.

Accordingly, in the summer of 1795, the regiment was ordered to the Isle of Guernsey, then threatened with invasion by the French; it continued there until the breaking out of the Irish troubles in 1798, when it was ordered to Ireland. The good conduct of the men, combined with the activity derived from their mountainous origin, induced the Government to employ the Glengarry regiment in the most disturbed parts of the country—the counties of Wexford and Wicklow, and in the hills and morasses of Connemara, where many lawless characters had taken refuge, and who, issuing from their fastnesses during the night, harrassed the peaceable inhabitants and burned their houses and outbuildings. Mr. Macdonell, in his character of chaplain, prevented the excesses so generally committed by the soldiers of other regiments, especially by those of the Native Yeomanry Corps, and which rendered them the terror and detestation of the insurgent inhabitants. Mr. Macdonell found many of the Catholic chapels in the counties of Wicklow, Carlow and Wexford, turned into stables for the horses of the yeomanry. These he caused to be cleansed and restored to their original sacred purpose, performed Divine service in them himself, and invited the clergy and congregations to attend, most of whom had been driven into the mountains and bogs to



escape the cruelty of the yeomanry and such of the regular troops as were under the command of prejudiced or merciless officers ; the poor inhabitants returned with joy to their chapels and homes as soon as assurance of protection was afforded them from quarters and by persons who had no interest to deceive them.

During the peace of 1802, the Glengarry regiment was disbanded, and its members again reduced to great straits because the Scottish manufacturing trade had been so circumscribed by the late sanguinary war that the Highlanders could not find an asylum or employment in their own country, and Mr. Macdonell began to entertain the hope that he might establish for them a claim upon the Government so far at least as to obtain for them grants of land in Upper Canada, where many of their friends were settled on lands given as rewards for services rendered during the American Revolutionary War.

## II.

As a rule, the Highlanders clung to the Catholic faith and for centuries had lived and died in that belief. With great caution and much labour on the part of the clergy these faithful mountaineers were strengthened with the sacraments of the Church. The head of a priest was at one time as valuable as was that of a wolf in the days of Alfred, and if a priest were caught by "the Reformed," woe to him ! Notwithstanding these dangers young men escaped to the Continent, and in the Scots College, Rome, and at Valladolid, in Spain, studied for the priesthood. After ordination they returned to their beloved hills to brave death and save souls. Jesuits also and Irish secular priests, outlawed, and with a price set upon them dead or alive, sought this remote field for their devoted labours.

According to modern ideas the Highlanders were not a progressive people ; they lived contentedly under their chieftains, and amused themselves by an occasional foray upon some neighbouring clan. Innovations, political or religious, met with no encouragement. Proselytism properly so-called began at a comparatively recent period, and was sometimes effected by means which reflect no credit upon the persons who

employed them, as may be seen by the following extract from Dr. Johnson's "Journey to the Western Islands of Scotland" in the year 1773. Speaking of the Island of Rum the Doctor says that the rent "is not great. Mr. Maclean declared that he should be very rich, if he could set his land at two pence halfpenny an acre. The inhabitants are fifty-eight families, who continued Papists for some time after the Laird became a Protestant. Their adherence to their old religion was strengthened by the countenance of the Laird's sister, a zealous Romanist, till one Sunday, as they were going to mass under the conduct of their patroness, Maclean met them on the way, gave one of them a blow on the head with a yellow stick, I suppose a cane, for which the *Earse* had no name, and drove them to the kirk, from which they have never since departed. Since the use of this method of conversion, the inhabitants of Egg and Canna, who continue Papists, call the Protestantism of Rum, the religion of the Yellow Stick.

"The only Popish Islands are Egg and Canna. Egg is the principal Island of a parish, in which, though he has no congregation, the Protestant minister resides. I have heard of nothing curious in it, but the cave in which a former generation of the Islanders were smothered by Macleod.

"If we had travelled with more leisure, it had not been fit to neglect the Popish Islands. Popery is favourable to ceremony; and among ignorant nations, ceremony is the only preservative of tradition. Since Protestantism was extended to the savage parts of Scotland, it has perhaps been one of the chief labours of the ministers to abolish stated observances, because they continued the remembrance of the former religion. We therefore who came to hear old traditions, and see antiquated manners, should probably have found them amongst the Papists."

According to Rev. Dr. Dawson, who cites Buchanan and other authorities, the Lords of the Isles did not assume the name of Macdonell,\* or MacDonald, till after the marriage of their representative, Crynan, or Gilleulan, with the Princess Beatrix, the heiress of the crown. The second son of this marriage, Donald, became Abthane of Dull, Argyle and the

\*This is said to be the correct spelling. The name was Latinized *Donaldus*, from which the final syllable was retrenched, making *Donald*. In old signatures the prefix is sometimes *Mack*.

Western Isles, etc., and consequently ancestor of the Lords of the Isles, the eldest, Duncan, having succeeded his grandfather, Malcolm II., under the title of Duncan I., about A.D. 1033. For many years the clan Macdonell, at one time the most powerful in the Highlands, escaped unscathed. They had accepted the faith of St. Columba, and never wavered from his teachings.

### III.

The first emigration from the Highlands of Scotland to North America took place in the year 1772, from estates of Lord Macdonald in the Isle of Skye, and of Lord Seaforth, from Kintail and Loch Broom. These emigrants were all Protestants. They went to South Carolina. In 1773, John Macdonald, of Glenaladale, wishing to free the tenants of Macdonald, of Clanronald, from the hard usage they experienced from their landlord, sold his property and took a ship load of them to Prince Edward, then called St. John's Island, in the Gulf of St. Lawrence. This island was taken by the English in 1758 and first colonised by them about 1770. Lord Selkirk, of Red River renown, in his "Observations on emigration from the Highlands," published at Edinburgh in 1806, gives an account of a settlement formed by him in the same island, in 1803. This colony, after undergoing the vicissitudes incident to such adventures, was ultimately placed upon a permanent basis, as can be seen by its condition at the present day. The emigrants of 1773, however, did not meet much encouragement. As a consequence, many of them removed to Nova Scotia, where they remained until the breaking out of the American Revolutionary war in 1774. All who were capable of taking arms then joined the Royal Standard, some under Captain Macdonald and others under Major Small. Another body of Highlanders, under General Maclean, also joined, and the whole corps was denominated the 4th regiment. In 1773, at the invitation of the celebrated Sir William Johnson, a party of Highlanders emigrated from Glengarry and Knoidart, and settled in Schoharie county, on the Mohawk river, in the then British Province of New York. The writer's grandfather, Col. John Macdonell of Scottos, or Scothouse, Glengarry, being, as he says, of a roving

disposition, and fond of adventure, was induced to join this expedition. Mr. Shaw, in his history of Moray, states that the "Macdonells of Glengarry, never, that I know, reformed. The gentlemen of that name have their sons educated in the Scotch colleges abroad, especially at Douay, and they return home either avowed or concealed Papists." Colonel Macdonell was born in 1728, and in 1740 was sent to Rome, probably to be educated for the church. His father and grandfather also had been educated in that city. It was a maxim of the Bishop that "a Macdonell should be either a priest or a soldier." None of the writer's paternal ancestors seem to have had any vocation to the ecclesiastical life. Many of them chose the profession of arms. Colonel Macdonell followed that course, and his religion being a bar to its practice in his native country, he entered the service of Spain and was also offered a General's commission in the Austrian service. He was familiarly known to old residents of Upper Canada as "Spanish John." He died at Cornwall 15th April, 1810, and was buried in the family cemetery at St. Andrew's.\*

The Colonel's autobiography down to the time of his departure from Scotland abounds in strange adventures in foreign parts. At the instance of his old friend and fellow-countryman, Dr. John Strachan, first Protestant Bishop of Toronto, it was published in April, 1825, in the *Canadian Magazine*, Montreal. Colonel Macdonell was a great friend of Sir William Johnson, and to show his appreciation of that famous character, named the writer's father, who was the first of the family born on American soil, William Johnson Macdonell. An anecdote of Sir William Johnson may bear repetition.

He had just received from friends in the old country a brand

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\* The following certificate from General Macdonell, is a high testimony in favor of the Colonel, then a young man, but whose promising enterprise was not disappointed by the future events in which he was engaged during the revolutionary war between Great Britain and her Colonies, now the United States.

"Nous, Colonel du Régiment d'Infanterie d'Irlande, de St. Jacques, certifions que le Sieur Jean Macdonell de Glengarry, sous Lieutenant au dit Régiment, s'est toujours comporté pendant tout le temps qu'il y a servi, en gentleman d'honneur, brave officier, et avec une conduite irréprochable à tout égard; en foy de quoy nous lui avons donné le présent. Fait à Plaisance, le douzieme Janvier, mil sept cent quarante six.

"MACDONELL."

new uniform resplendent with scarlet and gold. This brilliant affair took the fancy of Hendrick, an Indian chief of great influence among his contemporaries, who went to Sir William, and thus accosted him: "Sir William, I dreamt last night that you gave me that fine suit you wore yesterday." Among the Indians, a hint like this is equivalent to a formal demand. Sir William was too well versed in the Indian character to be ignorant of its meaning. He accordingly parted with the uniform. A few days afterwards, meeting his Indian friend, he accosted him in turn: "Chief, I dreamed last night that you gave me all the land from so and so, to so and so,"\* describing a tract of great extent and value in the neighborhood. The chief was dumfounded:—After a moment's pause, "Sir William" said he, "if you dreamed it, you must have it, but I shall give up dreaming, *as you dream too strong for me.*"† On the breaking out of the Revolutionary war, these Highlanders, unheeding the threats and coaxing of the Americans, who wished to detain them, and actually imprisoned many of their influential men, fought their way, under the command of Sir John Johnson, son of Sir William, to the banks of the St. Lawrence. They endured great hardships, living chiefly on the flesh of their horses and dogs, or on such roots as could be found in the forest. On reaching Canada, they were formed into a corps, under Sir John Johnson, and were called the "Royal Emigrants."

At the conclusion of the war, as a recognition of their services, and in compensation for their losses, lands were granted them in Upper Canada, and they settled, some in the Niagara

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\* This tract lies between East and West Canada Creeks; extends on the Mohawk river about forty miles, and the same in depth.

† This story has long been current, and as Sir William had extensive landed property in that quarter, has been believed by many. Some circumstances, however, might lead an attentive observer to doubt its authenticity. Hendrick very probably obtained a gold-laced suit by the device of the dream, but it is a well-known fact that Indian lands are the common property of the tribe, and the right of alienating them is never invested in any one warrior, but is lodged with the council of the nation. Hendrick had no right to give the land to Sir William without the concurrence of the chiefs of the tribe first sought and obtained. Sir William must have paid a valuable consideration before obtaining possession of the lands, as he knew the Indian character too well to take possession of any portion of their land unless these preliminary requisites had been complied with to secure his title.



District, some on the Bay of Quinté, and some on the shores of the St. Lawrence, in the section now known as the counties of Glengarry and Stormont, the former being so-called in honour of the immigrants from Glengarry in Scotland. The first band of Highlanders who arrived in Upper Canada had followed an Irish priest named McKenna. In 1776, M. Montgolfier, Vicar-General at Montreal, and seventh Superior of the Seminary of St. Sulpice (died 1791), spoke of them in these terms: "That missionary (Father McKenna), has been charged to accompany a new colony of Highlanders, about 300 in number, who, they say, are going to settle in Upper Canada, where they hope to enjoy the Catholic religion without molestation. They have already arrived at Orange,\* and intend to fix altogether in the same place with their missionary, who alone understands their language. I have given him the ordinary powers for ministering to his ambulating parish." The next priest in that section seems to have been the Rev. Alexander Macdonell, ordained in 1768, missionary at "New Johnson, Upper Canada" in 1796 — died at Montreal, 9th July, 1803, aged 61 years. The writer has a duodecimo book in two parts, containing respectively 60 and 75 pages, printed at Quebec, by Wm. Brown, MDCCLXXVIII (1778), and "published with permission of my Lord John Oliver Briand, Bishop of Quebec." The first part is entitled, "The Sincere Catholic's Companion," and contains prayers for mass, confession, communion, etc. The second part is "An Abstract of the Douay Catechism." Inside of the cover (sheep boards), is the following inscription, "The property of Wm. J. MacDonell," (the writer's father) "given to him by the Rev. Mr. Alex. Macdonell, in Cornwall, on the thirty-first day of August, one thousand seven hundred and ninety four.— Canada." "This Rev. Mr. Alex. Macdonell is no doubt the priest who died at Montreal in 1803. The name is very prominent in the early annals of the Church in Upper Canada. The Abbé Tanguay, in his "Repertoire Général du Clerge Canadien, Quebec, 1868," gives a list of twenty Macdonells and Macdonalds who were on the mission in various parts of the province, from 1768 to 1866, and does not include all; one espec-

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\* Now the City of Albany, N. Y. In 1609 when Henry Hudson ascended the river, the site was called *Aurania*.



ially notable individual, the Very Rev. William Peter Macdonald, Vicar-General of Kingston, of whom more hereafter, being completely overlooked.

#### IV.

Knowing that many of his countrymen had settled in Upper Canada, Mr. Alex. Macdonell, the subject of this sketch, went to London about the year 1802, to lay before the Premier, the Right Hon. Henry Addington, the claims of the disbanded Highlanders. Mr. Addington received Mr. Macdonell with great cordiality, complimented him on the bravery and loyalty of his countrymen, and assured him that nothing would give him greater pleasure than to afford substantial proof of the good will of his Majesty's government towards them, inasmuch as of all his Majesty's subjects, the Highlanders were always the readiest to come forward to their country's call, and the only class from whom a complaint had never been heard. Mr. Addington further assured Mr. Macdonell that nothing gave him deeper cause of regret than to see such brave and loyal subjects forced by adverse circumstances to the necessity of quitting their native land to seek in a distant country, subsistence for themselves and their families. Mr. Addington wished, however, to induce Mr. Macdonell to take his people to the Island of Trinidad, then recently ceded by Spain to England. Mr. Macdonell was offered eighty acres of land for every head of a family, as much money as would suffice to place four slaves on every farm, a physician and a school-master for the new colony, and for a period of three years as much wine for the use of the colonists as he and the doctor should consider necessary for the preservation of their health. Moreover, for himself and a few special friends, such salaries as would make them independent. Mr. Macdonell, however, felt compelled to decline all these tempting propositions. He assured Mr. Addington that having devoted his life hitherto to the good of his fellow-creatures he could not think of inducing them to emigrate to an unhealthy tropical climate. Consequently he renewed his solicitation for the bestowal of lands in Upper Canada.

The only objection Mr. Addington could make to this request was that the British Government had such a slender hold on the Province of Upper Canada that he did not think himself warranted to encourage the king's loyal subjects to emigrate to that colony. Mr. Macdonell, on the contrary, assured Mr. Addington that the emigration of Highlanders to Upper Canada would form the strongest possible tie between that colony and the parent state. He also suggested the advantage that would accrue to Great Britain by organizing the disbanded fencibles into a military emigration to the British Provinces of North America, and granting them lands after a limited period of service. Had this suggestion been adopted, much subsequent trouble might, perhaps, have been avoided.

In March, 1803, Mr. Macdonell obtained the Sign Manual for a grant of land for every officer and soldier of the Glengarry Regiment whom he should introduce into Upper Canada. On this fact becoming known, the Highland proprietors took alarm, and endeavored by various means to prevent their people from emigrating. The regulations of the Emigration Act were rigidly enforced, and many of the poor men, after selling their effects and repairing with their families to the ports of embarkation, were not permitted to emigrate. Such effect did the fears and threats of the Highland lairds produce upon the Home Ministry, that even Lord Hobart, Colonial Secretary of State, urged Mr. Macdonell to conduct his emigrants to Upper Canada, by way of the United States, that the odium of directly assisting emigration from the Highlands might be avoided, there being at that time a Provincial law which granted two hundred acres of land to every loyal subject entering Upper Canada from the United States with the intention to settle in the Province. Mr. Macdonell declined this advice, and, regardless of opposition, found his way to Upper Canada with his followers as he best could, in the years 1803 and 4. He may be said to have almost literally smuggled them away, so many and so vexatious were the restrictions placed upon their departure. Mr. Macdonell landed at Quebec in 1803, and was immediately appointed to the mission of St. Raphael, Upper Canada. There were then no wharves on the river front at Quebec; the ship lay out in the stream, and Mr. Macdonell was considering the best way of getting ashore,

when, to quote his own words to the writer, "a fine strapping young fellow waded out to the ship, took me in his arms as if I had been a baby, and carried me ashore." This "fine strapping young fellow" was the writer's uncle, John Macdonell, in his time a renowned "North-Wester," who died some forty years ago at his residence, Point Fortune, on the Ottawa. "There were giants in those days." Mr. Macdonell, the chaplain, was a man of herculean stature—six feet four inches in height and stout in proportion. What, then, must uncle John have been? Of this same uncle, the Bishop in after days told the writer the following anecdote. Early one spring morning, when the ice was breaking up, Colonel John Macdonell ran into his son's room and cried out, "John, you are a pretty fellow to be lying abed at this time of day, while a poor man is being carried down the river on a cake of ice." Up jumped John, ran down to the river, and "unaccounted as he was," plunged in, rescued the man from almost inevitable destruction, and returned triumphant to the paternal domicile. Many years ago, during the Bishop's residence in Kingston, then a great hotbed of Orangeism, he was one 12th of July, with his Vicar-General, "Mr. William," called out to assist in quelling a riot: his splendid figure was conspicuous. One worthy disciple of King William, in a state of great excitement, pressed through the crowd, avowing his intention to have "a hit at that big anti-christ." The Bishop looked at him, and in his calm, deliberate manner,  *jerked out*, "It would be the dearest blow that ever you struck." King William collapsed *instantly*.

To return for a moment to Uncle John and his North-West experience. Writing to his brother William, in 1815, at the instance of Lord Selkirk, who was striving to procure Catholic emigrants for his Red River settlement, uncle John says: "To give you an idea of the number of Buffaloes which occasionally frequent these parts, I may say that in May, 1795, I got on board of my canoe at sunrise, left the forks of the river Qui Appelle, and put up at sunset the same day at a place called Le Grand Bois, after having counted 7360 carcasses of buffalo dead, *i. e.*, drowned and mired, in the river and on its banks; such a melancholy sight seldom occurs, for in the twelve years spent in that country, I witnessed it but once." No wonder that buffaloes are now "with things of the past."

## V.

It has been well said that the life of Washington was the history of his country; with equal truth may it be said that the life of Bishop Macdonell, from the epoch at which we have now arrived, is the history of the Church in Upper Canada. Upon his arrival he presented his credentials to Lieut-General Hunter, the then Lieut.-Governor of the Province, and obtained the land stipulated for his friends according to the order of the Sign Manual. He took up his residence in the county of Glengarry, which remained his head-quarters for some twenty-five years. He soon discovered that very few of the emigrants who had previously arrived in the country and had settled on lands allotted them, had procured legal tenures for their possessions. He was consequently obliged to repair to York, where, after much trouble, patent deeds for 160,000 acres of land for his new clients were obtained, and, after some further delay, patents for the lands of his own followers were also secured. (*See Appendix A.*) Mr. Macdonell's next object was the building of churches and establishing of schools, for which purpose he subsequently obtained grants of money from the Home Government, but these grants were not permanent. On his arrival in Upper Canada, he found only three Catholic churches in the whole Province, two wooden and one stone, and only two clergymen, one a Frenchman, utterly ignorant of the English language, the other an Irishman, who left the country soon afterwards. For more than thirty years Mr. Macdonell's life was devoted to the missions of Upper Canada. He travelled from the province line at Coteau du Lac to Lake Superior, through a country without roads or bridges, often carrying his vestments on his back, sometimes on horseback, sometimes on foot, or in the rough waggons then used, and sometimes in Indian bark canoes; traversing the great inland lakes and navigating the rivers Ottawa and St. Lawrence, to preach the Word of God and administer the rites of the Church to the widely scattered Catholics, many of whom were Irish immigrants who had braved the difficulties of settling in our Canadian woods and swamps. By his zeal, his prudence, his perseverance and good sense, these settlers as they multiplied around him were placed in that sphere and social position to which they were

justly entitled. At this time there was but one Catholic Bishop in the whole of the British Dominions of North America; the entire country, from the Atlantic to the Pacific coast, formed but one diocese under the jurisdiction of the Bishop of Quebec. The small oligarchy formed of men holding offices from the crown, and irresponsible to the people, but who ruled Lower Canada in the days of which we write, seriously attempted to suppress both the language and religion of the French settlers, and to govern the colony irrespective of the will of the people, as expressed by their representatives.

In 1806, Mgr. Joseph Octave Plessis, the eleventh Bishop of Quebec, succeeded to that See on the death of Bishop Denaut. He was a prelate of great vigor and capacity, and took the reins of ecclesiastical government with a firm hand, as a man who had long been accustomed to exercise authority. He saw at a glance the wants of his immense diocese, and undertook to provide for them without delay. One of his first thoughts was to divide the diocese, that the vineyard might be more efficiently cultivated. In announcing the death of his predecessor to the Cardinal Prefect of the Propaganda, Mgr. Plessis expressed a hope that the Court of Rome would soon come to an understanding with the Court of St. James for the erection of a Metropolitan and some bishoprics in British North America. Meantime he petitioned the Holy See to allow him three Coadjutors, one in Montreal, one in Upper Canada, and a third in Nova Scotia, his intention being to recommend as Coadjutor for Upper Canada Mr. Macdonell, who had already been placed among the number of his Vicars-General.

Local difficulties, the particulars of which would be too lengthy to give in a brief sketch as this is supposed to be, joined to the disturbed state of Europe, and the war which sprung up between England and the United States, delayed the accomplishment of Bishop Plessis' desire to divide his diocese; but he had, through the Government of the Mother country, obtained the recognition of a share of those rights of which the oligarchy composing the Executive Council of Lower Canada had attempted to deprive the Church. On the declaration of war by the United States against England, in 1811, and the invasion of Canada by American troops, Mr. Macdonell prevailed upon his countrymen to form the 2nd Glengarry Fen-

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cible Regiment, which with two militia regiments, raised also in the eastern part of the province, contributed much to the preservation of Upper Canada. By the activity and bravery of these men, the enemy's frontier posts of Ogdensburg, St. Regis and French Mills were taken, with their artillery, ammunition, and other military stores.

In 1816, Mr. Macdonell returned to England, and waited upon Mr. Addington, then Viscount Sidmouth, who introduced him to Earl Bathurst, then Colonial Secretary. Part of his mission was to induce the Home Government to favor the measure proposed by the Bishop of Quebec for the division of that diocese, in which undertaking he succeeded to a certain extent.

In July, 1817, the Holy See separated Nova Scotia from the Diocese of Quebec, and erected that province into an Apostolical Vicariate. At the same time Lord Castlereagh induced the Court of Rome to erect two other Apostolical Vicariates, one formed of Upper Canada, and the other of New Brunswick, Prince Edward Island and the Magdalen Islands. Mr. Macdonell returned to Canada in 1817.

## VI.

In 1816, Bishop Plessis paid his first episcopal visit to Upper Canada. The province had but few villages, separated by almost interminable forests. Here and there were some groups of Catholics, the most considerable being at St. Raphael's (Mr. Macdonell's homestead in Glengarry), at Kingston and at Sandwich. Kingston then contained 75 Catholic families, of whom 15 were Canadian and 20 Scotch and Irish. Sandwich had a Catholic population of 1,500 souls. The old parish of St. Peter on the Thames, (*Rivière-a-la-Tranche*), of which the wooden church still stands in the midst of the St. Claire flats, contained with the settlement at Malden, about 450 souls. These two establishments were then on the confines of civilization. Beyond them commenced the great solitude of the West, known as the "Upper Country" or "North-West," where many Canadians were employed in the service of the Hudson Bay and other fur trading companies. As the venerable Dr. Scadding,



the historian of Toronto, pleasantly tell us, the Nor'-West had great attractions for the wayward youth of little York. "Whenever anything went counter to their notions, running away to the Nor'-West was always proposed; but what the process really involved, or where the Nor'-West precisely was, were things vaguely realized. A sort of savage land of Cockaigne; a region of perfect freedom among the Indians, was imagined, and to visit it lakes Huron and Superior were to be traversed." Bishop Plessis had long desired to place a Bishop in this immense district, but before doing so it was judged necessary to send missionaries to prepare the way. In 1816 Lord Selkirk, then living at Montreal, wrote as follows to Bishop Plessis: "I have been informed by Mr. Miles Macdonell, the old governor of Red River" (the writer's uncle), that last autumn he begged you to send a missionary into that country, to give spiritual assistance to a great number of Canadians, who are established there, and lead a wandering life, after the fashion of the Indians, and who have contracted with Indian girls connections contrary to law. I am persuaded that a zealous and intelligent ecclesiastic would operate an infinite benefit among these people, who have almost lost all religious sentiments. I shall be happy to co-operate all in my power in such a good work." Accordingly in May, 1818, Messrs. Joseph Norbert Provencher and Severe Nicolas Dumoulin left as missionaries for the Red River. Sir John Sherbrooke, Governor of Lower Canada, forwarded a letter of recommendation on their behalf to all public functionaries and local authorities. Divine Providence was pleased to bless the work of these apostolic men; their little Christian community increased rapidly; half-breed families arrived from the solitudes of the remote West, and fixed their residence before the cabins of the "black robes." The morals of these children of the wilderness were ameliorated, and the nucleus of a Catholic colony was gradually formed upon the banks of the Red River. M. Provencher was in 1822 consecrated Bishop of Juliopolis, and the nucleus has now become the flourishing archdiocese of St. Boniface.

About the year 1839, Coadjutor Bishop Gaulin visited a section of the North-West. He made a glowing and pathetic report upon the capabilities of the country and the spiritual

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stitution of the Indians, in whose behalf he advised the ap-  
pointment of a regionary Bishop. Bishop Macdonell was much  
affected by its perusal and, turning to the writer said : " Mr.  
William if you were to read Bishop Gaulin's account, you  
would quit the world and become a missionary among the  
Indians." Bishop Gaulin's narrative appeared eventually in  
the annals of the Propagation of the Faith.

Not having been informed of the success which had attended  
Mr. Macdonell's efforts in favor of Upper Canada and New  
Brunswick, Bishop Plessis, at the earnest solicitation of his  
clergy, concluded to visit England and Rome. A voyage to  
Europe was then a very serious enterprise; like a journey  
from London to York, in the days of Queen Anne, no prudent  
man undertook it without first arranging all his spiritual and  
temporal concerns. Bishop Plessis took every precaution, and,  
leaving the affairs of his diocese in the hands of Mgr. Panet,  
his coadjutor, sailed from Quebec on the 3rd July, 1819. Soon  
after arriving in London, he was very much surprised to learn  
by letter from Canada, that a few hours after his departure  
bulls had arrived from the Holy See, nominating him Arch-  
bishop of Quebec, and giving him for suffragans, two Bishops,  
one for Nova Scotia and the other for New Brunswick and  
Prince Edward Island. The erection of the Diocese of Quebec  
into an Archbishopric disarranged all his plans, for, as the  
British Government had not been informed of it, he feared that  
the ministry might raise objections to the new division which  
he wished to make. He accordingly called upon Lord Bathurst,  
Colonial Secretary, and explained the state of affairs, which  
was by no means pleasing to that minister. As told the writer  
by Bishop Gaulin, Bishop Macdonell's coadjutor, and successor,  
the minister's words were to the following effect :—" If the  
Pope chooses to appoint you Archbishop we can't help it, but if  
you accept the title we also must appoint an Archbishop who  
must have a certain number of suffragans, who must receive a  
certain state allowance; all this is too expensive; you had  
better, therefore, allow the title to remain in abeyance till some  
more convenient time." On arriving in Rome in 1820, Bishop  
Plessis asked permission to lay aside the title of Archbishop  
until the English Government withdrew their opposition. Pius  
VII. allowed the Bishop to choose his own time for its assump-

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tion ; and it accordingly remained dormant till 1844, when it was revived by Mgr. Signay, and has to this day been borne unchallenged by his successors in the See of Quebec.

## VII.

As has been already stated, the position of the Church in Lower Canada at the close of the last and beginning of the present century, was, to say the least, very peculiar. A brief historical sketch may give our readers a crude idea of the relations existing between Church and State in the days of their grandfathers. The ruling power strenuously endeavoured to enforce the Royal supremacy, they refused to the Bishop of Quebec his proper title, borne as it had been by his predecessors for more than one hundred years. As the parish priests died out it was intended to replace them by Protestant ministers, in short, to make the Church a mere State machine. So sure were these gentlemen of success that a project for letters patent, drawn up during the administration of Governor Craig, contained the following words :

"By these presents We constitute and nominate—Our ecclesiastical superintendent for the affairs of Our Church of Rome, in Our Province of Lower Canada, and we authorize the said——and his successors to exercise spiritual and ecclesiastical jurisdiction in Our said province, according to law and we have given and accorded to Our said ecclesiastical superintendent full power and entire authority to confer the order of Deacon and Priest, to institute by himself or his delegate the Priests and Deacons that We shall present, and nominate to benefices in the Province with charge of souls."

Strange as it may appear, the Home Government, though not too kindly inclined towards its own Catholic subjects, was disposed to take a more liberal view of colonial affairs. Lord Castlereagh, though very inimical to the Catholic clergy of Ireland, believed it his duty to follow a more conciliatory policy with regard to the clergy of Canada. Commenting upon the Royal Supremacy as against foreign jurisdiction, he wrote "The Bishop of Quebec is not a foreigner, his clergy are not foreigners, he is the head of a religion which may be freely ex-

1844, when he was raised under the faith of Parliament, and he may claim tithes and customary dues and exercise all accustomed rights over Catholics. It would seem, therefore, a very delicate undertaking to interfere with the Catholic religion in Quebec or to force the Titular Bishop to drop his titles and act not as Bishop but only as superintendent." Lord Bathurst, colonial Minister, instructed Governor Sherbrooke that the system adopted by the British legislation precluded all possibility of supporting Protestants against Roman Catholics in the Province of Lower Canada, assuring him at the same time that the Home Government would not be indisposed to attend to the interests and wishes of the Roman Catholics, even though the result might be unfavorable to the Protestants, provided the Governor would come to a right understanding with the Church. To obtain this result, Governor Sherbrooke proposed to call the Catholic ministers, in person, to the Legislative Council, and accordingly, by machine. So sure was he of success, that on the 30th April, 1817, Bishop Plessis was nominated for letters of introduction to the Legislative Council, and by the same instrument he was officially recognised by the Prince Regent as Roman Catholic Bishop of Quebec. The prejudices entertained in England against the Catholic Hierarchy were still so strong that great caution was necessary on the part of the ministry to avoid compromising themselves. Bishop Plessis was desirous and obtained permission to clothe his suffragans with the episcopal character, but the ministry had consented only on the express condition that the new Bishops should not be recognised as Titulars by the Government. As one result of these complex and protracted negotiations, Mr. Macdonell was on the 12th January, 1819, nominated Bishop of Resina, *i. p. i.*, and Vicar Apostolic of Upper Canada. He was consecrated on the 31st of December, 1820, in the Church of the Ursuline convent, Quebec.

## VIII.

In 1825, Bishop Macdonell returned to England for two principal objects,—to obtain assistance in his laborious duties, and to induce the Home Government to withdraw its opposition to the appointment of titular Bishops in Canada. On the same occasion he visited Rome. He succeeded in both instances,

and returned to Canada in 1826 (*see Appendix B.*). In the same year the Rev. Wm. Peter Macdonald, for twenty years Vicar-General and well known throughout the Province, came to Canada to take charge of the Bishop's intended seminary for ecclesiastics at St. Raphael's. Mr. Macdonald was born in the parish of Eberlow, Banffshire, Scotland, on the 25th of March, 1771. He was sent at an early age by Bishop Hay to the College of Douay, which he was compelled to leave on the outbreak of the French Revolution. His studies were finished at the Scots' College of Valladolid. He was ordained there on the 29th of November, 1790, and returned at once to Scotland, where for twelve years he discharged the laborious and humble duties of a missionary priest. About the year 1801 the British Cabinet, having formed the project of conveying Ferdinand VII. from Bayonne, Mr. Macdonald was recommended as a fit person to be employed in that enterprise, particularly as he had perfect mastery of the French and Spanish languages. He accordingly proceeded on his mission, and cruised off Quiberon for some time ; but in consequence of some information received by the French directory, the project of the British Government was abandoned. Mr. Macdonald was afterward employed on the English embassy in Spain for four years, after which he was appointed a chaplain in the regular army. He was a thorough scholar and a polished gentleman. In 1830 he published the "Catholic" newspaper at Kingston, and resumed it at Hamilton from 1841 to 1844. Possessed of a refined poetic taste, he left many pleasing productions of his pious muse, most of which are still in manuscript. Universally regretted, he died at St. Michael's Palace, Toronto, on Good Friday, April 2nd, 1847, and was buried in the cathedral on the Gospel side of the choir. The writer was honored by the special confidence of Mr. W. P. Macdonald, and carefully preserves to this day many letters written by that accomplished gentleman. We may have occasion to refer to him again in the course of this narrative.

The Seminary at St. Raphael's (College of Iona) was a very modest affair, but it had the honor to produce some of the most efficient missionaries of the time, among whom may be mentioned Rev. George Hay, of St. Andrew's, Rev. Michael Brennan, of Belleville, and Rev. Edward Gordon, of Hamilton.

B.). In this nature had furnished Father Hay with an extra little finger on twenty years each hand, which were amputated prior to his ordination. Old Province, came Mr. Lesaulnier, of Montreal Seminary, is reported to have said added seminarist Mr. Hay, "He is a good boy, but he will never sing Mass." said was born singing was, in fact, a rare accomplishment among our early on the 25th of Scottish and Irish missionaries. Fifty years ago, High Mass, Bishop Hay to Mass sung by a French Priest, with an extemporized choir, to leave on the Mass seldom heard in Upper Canada. Clergy and people contented themselves with the essentials of Divine worship, the accessories being in most cases utterly unattainable. About the year 1832, a few young people undertook to sing some simple laborious and pieces during the celebration of Low Mass in old St. Paul's, the year 1801, York. The Bishop was much pleased, and thought the music of conveying "too short." The Bishop himself always said Low Mass, and would was recommended never attempted to sing, not even the ordinary Episcopal benediction at the end. "I once took lessons," said he, "for six months, but after my teacher got his money he discovered I had no voice."

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Mr. Macdonald's embassy in Spain as chaplain in the and a polished "newspaper" 1841 to 1844.

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## IX.

Upper Canada was erected into a bishopric by Leo XII. on the 14th of February, 1826, and Bishop Macdonell appointed first Bishop under the title of Regiopolis, or Kingston. His diocese comprised the present Province of Ontario, and has since been subdivided into the dioceses of Kingston, Toronto, Hamilton, London, Ottawa, Pembroke and Peterborough.

Advancing age and increased responsibility forced the Bishop to apply for a coadjutor, and Mr. Thomas Weld, a descendant of one of the oldest Catholic families of England, who, on the death of his wife, had taken orders, was selected and consecrated Bishop of Amycla and coadjutor of Upper Canada, on the 6th of August, 1826. By the advice of his friends and medical advisers Bishop Weld remained some years in England and afterwards went to Rome, where, in March, 1830, he was nominated Cardinal by Pius VIII. Bishop England, of Charleston, S. C., in his explanation of the ceremonies of the mass, published at Rome, in 1833, and dedicated to Cardinal Weld, thus apostrophises his Eminence.



"One other circumstance adds much to the gratification which I have thus experienced; that, in the Cardinal who to-day labours for the progress of religion in the United States, recognize the acolyte who nearly forty-three years ago in the chapel of his family castle bore the censer at the consecration of the first prelate of the American Hierarchy. Yes, my Lord Cardinal, it is to me a great consolation as an American Bishop to be thus employed by a member of the August Senate of our Church, who, emulating even as a youth the fidelity of ancestors, that through a desolating persecution of centuries has preserved their faith uncontaminated, himself officiated at the consecration of John Carroll, the Patriot, the Missionary, the Prelate, the Metropolitan, the Sage, and I trust the Saint."

The Presbytery and great Church of St. Raphael were built in anticipation of the arrival of Bishop Weld, but, although always fully intending to go to America, he closed his days at Rome, on the 10th of April, 1837. His funeral discourse was pronounced by Doctor (afterwards Cardinal) Wiseman, Rector of the English College at Rome. Bishop Macdonell obtained many favours from the Holy Father, through the influence of his intended coadjutor. Desirous of strengthening the bond between the churches of Lower and Upper Canada, Bishop Macdonell obtained as coadjutor, Mgr. Remigius Gaulin, born at Quebec, 30th June, 1787, and consecrated Bishop of Tabraca, 20th October, 1833, with right of succession to Kingston, which title he obtained on the death of Bishop Macdonell. The burden proved too much for his strength, and obliged him, after an Episcopate of eight years, to retire to his native Province. He died at St. Philomene, 8th of May, 1857, and was buried in the Cathedral of Kingston, on the 13th of the same month. Bishop Phelan, who had been Administrator for 15 years, succeeded to the title, and retained it only one month. He died on the 6th of June, 1857.

After Bishop Macdonell's last return from Europe, he resided for some years in York, in the house still standing on the south-east corner of Jarvis (then Nelson), and Duchess Streets. His private chapel, the renowned "soup kitchen," a large frame building, was nearly opposite, and was removed only a few years ago. The Bishop went to Kingston about the year 1836, and resided there during the remainder of his stay in Canada.

## X.

Colonel W. L. Stone, of the New York *Commercial Advertiser*, who visited Montreal in 1836 to investigate and expose the monstrous fabrications of the notorious Maria Monk, tells in his report that he "was introduced at the Seminary to many of the clergy and some of the dignitaries of the Church, among whom were the Lord Bishop Macdonell of Upper Canada, and the Bishop of Red River (Provencher). Bishop Macdonell is a Scotch gentleman of the old school, affable, intelligent, and, for a Catholic, not intolerant. He allows his people to read the Bible, and gives away all that he can obtain for that object. In passing down the St. Lawrence with him to Quebec, I found him to be a most agreeable travelling companion." This trip to Quebec is one of the writer's *memorabilia*, as may appear from the sequel. As regards the Bishop's Bible-distributing proclivities the writer cannot speak decisively, but so long ago as 1790, there being then a great demand among the Scottish people for an English version of the Holy Scriptures, Bishop Hay caused a large edition to be printed, several copies of which were brought to Canada by Bishop Macdonell. This edition was contained in four volumes, and comprised the Old Testament only, ending with the second book of Maccabees, the intention being to print the New Testament at some subsequent time. Sets of this edition are now rare; the writer's copy was printed at Edinburgh in 1805. Colonel Stone says that "for a Catholic, Bishop Macdonell was not intolerant." The writer was one Sunday evening sitting with the Bishop in the old house in Kingston built years ago by "Priest Fraser," and subsequently occupied as a convent. Being summer time the window was open. Just across the street a meeting was being held by some religionists who were evidently believers in the colored brother's version of the Lord's Prayer "Holler'd be Thy Name," singing, praying, shouting and preaching, going on at the same time. The Bishop sat with his hands clasped and eyes closed, apparently in a doze; presently turning to the writer "Mr. William," said he, "perhaps those people have some merit." "Can't say, my Lord, perhaps they have," was the wise reply. "Ah," rejoined he, "your friend the Vicar General would'nt say that." Mr. Wm. P. Macdonald, the Vic.

ar-General, was, as has been remarked, a thorough scholar and polished gentleman, and in all social relations the pink of courtesy, but in controversial matters he was a tartar, a living embodiment of the national motto, *nemo me impune lacessit*. In 1834 the Hon. John Elmsley became a convert to the Catholic Church, and published a little book giving his reasons. His former pastor, the Ven. Archdeacon Strachan, came out on the other side with a pamphlet and sermon, and with questionable taste sent a nicely bound copy of his production to his old friend the Bishop. The Vicar-General, then living at Kingston, flared up at once, and in spite of the Bishop's remonstrances published "Remarks on the Eucharist," effectually disposing of his old school fellow the Rev. Doctor, in fact "overthrowing him as completely as a pebble from a catapult dislodges a spar from the wall on which he is hopping about unconscious of his danger." The worthy ex-domine is said to have exclaimed, "It's all right, diamond cut diamond, Scotchman against Scotchman." The controversy went no further.

## XI.

In 1836 the writer was in the office of his brother-in-law, the late Henry Jones, of Brockville, and being granted a holiday, availed himself of the opportunity to make his first visit to Quebec. Passing down the river from Montreal, in the steamer "Canadian Eagle," he noticed an elderly gentleman in the garb of a bishop, sitting on the starboard side of the promenade deck, and whom he recognized as the prelate who had that morning said mass in the parish church of Notre Dame, on which occasion the six big candles on the high altar were lighted, much to the writer's wonderment, he having never before seen such a thing done at low mass. At no time remarkable for politeness or suavity of manner, the writer walked up and abruptly asked, "Are you Bishop Macdonell?" "My name is Macdonell," was the reply. "Who are you?" The Bishop being well acquainted with the writer's family the introduction was soon effected, and a friendship commenced which lasted during the remainder of our brief acquaintance.

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The Bishop was a thorough Highlander, and did not relish remarks which seemed to reflect on the manners and customs of his countrymen. The writer one day gave his unasked opinion that oatmeal was not wholesome, inasmuch as he had known several young fellows brought up on that diet whose skins were very rough. The Bishop replied rather curtly, "You don't know what you are talking about." On another occasion the writer was reading from Bercastel's "History of the Church" an account of the hardships undergone by the missionaries sent by St. Vincent de Paul to keep alive the faith in the Highlands and Islands of Scotland. The historian states that the missionaries frequently passed several days without food, and at the end of that time their only refectation was oatmeal cakes or barley bread with cheese or salt butter. "Under the circumstances," remarked the Bishop, "I think they fared very well." Although the Bishop "had no voice," he was fond of the national music. A grand dinner was given at the old British American Hotel, Kingston, to Sir James Macdonell, the "hero" of Hougomont." The whole town attended. The Bishop was chairman. A regimental piper in the "garb of old Gaul," with his pibroch in full blast, marched round the table. The Vicar-General who, though every inch a Scotchman, was a bit of a wag, declared that every time the piper passed behind the Bishop, the latter inclined his head to one side, that his ears might be tickled by the strings and tassels of the passing pipes.

## XII.

Ordained priest at Valladolid, on the 16th of February, 1787, Bishop Macdonell kept his jubilee on the 16th of February, 1837. The following account is taken from the papers of the time :

"A novel and interesting ceremony took place to day in the Parish Church of St. Raphael, Glengarry, which drew a crowd of more than 2,000 persons into that spacious edifice. It is a custom of great antiquity in the Catholic Church for a clergyman on completing his 50th year of priesthood, to celebrate a jubilee of thanksgiving to God and renew his vows to continue in the faithful discharge of his pastoral duties for the remaining

years of his life. Bishop Macdonell having on this day completed the 50th year of his priesthood, came down from Kingston for the purpose of complying with this ancient ordinance of his Church. The Superior and gentlemen of the Seminary of Montreal expressed an earnest desire that the ceremony should be performed in the magnificent Parish Church of that city ; but the Bishop found it more in accordance with his own feelings, as he knew it would be more gratifying to his countrymen and former flock, among whom he had spent upwards of thirty years in the discharge of the duties of an apostolic missionary, to appear before them on this occasion, which would probably be the last in his life. The Bishop of Montreal and many of the clergy of Lower Canada who wished to be present were prevented by the depth of the snow and the severity of the weather. Nineteen priests, however, attended, and all the Protestant and Catholic gentlemen of the country, besides several from the County of Stormont and the Ottawa district. Many of these latter gentlemen were also Protestants, but their long acquaintance and high respect for Bishop Macdonell induced them to travel more than 50 miles across the country in the most severe snowstorm that has been known for many years. The Bishop addressed his countrymen before Mass in Gaelic, their native tongue ; he called to their recollection the destitute state in which he found their mission and indeed the whole Province in regard to religion on his arrival in the country in 1804, there being no clergy, no churches, no presbyteries, or schools ; and what rendered the labour of a missionary more arduous, no roads. His pastoral labours were not confined to the County of Glengarry ; they extended from one end of the Province to the other, and for many years he had no fellow-labourer to assist him within a distance of seven hundred miles. Under such overwhelming difficulties, he had much reason to acknowledge and thank the merciful Providence of Almighty God for making him, although unworthy, the humble instrument of procuring for them the many temporal and spiritual advantages which they at present enjoy. He trusted that they would pay proper respect and submission to his worthy coadjutor, the Bishop of Tabaracca, whose ardent zeal to promote the glory of God and the interests of the Catholic religion had induced him to leave a

quiet and comfortable position, where he was respected and beloved among his own countrymen, to encounter privations, fatigues and difficulties in this Province. In conclusion, as this might be the last opportunity he should have of appearing before them in this world, Bishop Macdonell begged their forgiveness for any bad example he had given them and for any neglect or omission of his duty during his ministry among them for so many years ; trusting much to their prayers and supplications to the Throne of Mercy on his behalf, to enable him to prepare his long and fearful accounts against the great and awful day of reckoning, which, in the course of nature, could not be far distant : and he promised them that he would never cease to offer up his unworthy prayers for their spiritual and temporal welfare. Tears flowed in abundance from the eyes of the Bishop and his hearers during this short but affecting discourse. After Mass, Vicar-General Macdonald delivered an eloquent and impressive sermon, and the ceremony being finished the clergy and many of the gentlemen repaired to the presbytery, where all the clergy and such of the gentlemen as could be prevailed upon to remain had a comfortable dinner prepared for them by the coadjutor.

### XIII.

1837\* and 1838, being the years of the so-called "rebellion," witnessed stirring events in Upper Canada. In April, 1838, the writer removed from Brockville to Kingston, to take charge of the forwarding and commission business of H. and S. Jones, in its time one of the best known firms in Canada. His residence in Kingston brought him into frequent contact with the Bishop ; and during that time he learned most of the matters referred to in this imperfect sketch. He well remembers the excitement in Kingston when, in November, 1838, news arrived of the landing of the "sympathizers" at the windmill below Prescott. All the regular troops in garrison were sent off to dislodge them : many people thought this a very injudicious measure, it being suspected that the landing below

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\* On the 25th July, 1837, the late Archbishop Bourget was consecrated Bishop of Telmesse and coadjutor of Montreal *cum jure*, in the Cathedral of St. James, Montreal, since destroyed by fire. The consecrator was Mgr. Lartigue, Bishop of Montreal, assisted by Bishops Turgeon and Gaulin. Bishop Macdonell and Bishop Fenwick, of Boston, were present on the occasion, as was also Mr. W. P. Macdonald, the Vicar-General.



Prescott was simply a feint to draw the troops from Kingston, and thereby facilitate a descent on the latter place. Many a nervous citizen felt his "heart sink into his boots" when, on the following day, he found that garrison duty had been entrusted to the Frontenac Militia, popularly known as the "Bloody Fourth," instead of the gallant regulars who were supposed to be invincible. The excitement became almost consternation when, without a word of explanation, the regular troops were all brought back again. There were no telegraphs in those days, the only way of communication being by water or by the ordinary land carriage. It soon transpired that the return of the troops was caused by the want of ordnance of sufficient calibre to dislodge from their stronghold the "sympathizers" or "rebels," or "patriots," as the invaders were indiscriminately called. Guns of proper weight having been obtained, the troops returned to the attack and made short work of the unfortunate "sympathizers," who were brought prisoners into Kingston, led by torch light along the front street between nine and ten in the evening, and over Cataraqui Bridge to their quarters in the casemates of Fort Henry; all the loose population of the town, as is usual on such occasions, roaring and shouting at their heels. It was stated at the time that, during the absence of the regulars, Bishop Macdonell had charge of the garrison. However that may be, it is certain his clergy, among whom were his nephew, Mr. Angus, and the late well-remembered and much-esteemed Rev. P. Dollard, were soon called upon to perform a most painful duty. "A priest must often perform duties extremely repugnant to his feelings," was the Bishop's remark. Some of the invaders, notably their leader, Von Shoultz, were Catholics; others joined the Church after receiving proper instruction; the priests were expected to attend the sheriff in his visits to Fort Henry, to select such of the prisoners as had been doomed to the last penalty. At such times the scene was most heart-rending, no one but the officials knowing upon whom the lot would fall. Sheriff Macdonell was supposed to have lost his reason from the shocks produced by the trying scenes he was obliged to witness in the discharge of his duty. Von Shoultz was hanged on the glaxis of Fort Henry, directly opposite the writer's window. The gallows tree was plainly visible, but, having no taste for

such sights, the writer took care to be absent at the time of execution.

No doubt these "sympathizers" were misled; they expected the Canadians would rise *en masse* and join them. Their execution seems to many people of the present day a piece of wanton cruelty, but had these good folks lived fifty years ago, they might, perhaps, have thought differently.

#### XIV.

In 1836, Bishop Macdonell foresaw the coming storm and considered it the duty of every citizen to exert the utmost efforts to prevent the interests of justice and order from falling into unworthy hands. He issued an address to the freeholders of Stormont and Glengarry, enjoining them, in plain and forcible language, to elect representatives of sound and loyal principles, who would have the real good of their country at heart, and not allow themselves to be misled by the political schemers who were endeavouring to drive the province into rebellion against the legally constituted authority. It must not, however, be supposed that because the Bishop was such a strenuous advocate of law and order he acted with slavish party attachment, or that he was unaware of the many abuses which then weighed upon the country, impoverished its resources and checked its progress. On the contrary, he acknowledged these evils, but at the same time, he maintained with reason that they were foreign to, and not inherent in, the constitution; that they could be safely and permanently removed by constitutional means alone; and that rebellion, so far from redressing these grievances, would only confirm, and perhaps aggravate them a hundredfold. (*See Appendix C.*) It may here be mentioned, incidentally, that the Earl of Durham, author of the celebrated "Report" on Canadian affairs, in his progress through the country in 1838, spent a short time in Kingston. Walking down the wharf, on his way to the steamboat, he noticed the Bishop, who was standing with his back to a warehouse and his hands behind him. Lord Durham was considered a proud man, of frigid and repellant manners, and with a peculiar knack of keeping people at a distance. To everybody's surprise, he bowed to, and shook hands with the Bishop, who very natural-

ly felt highly flattered at such a mark of respect coming from such a source, and given, one may say, in the face of the whole community.

## XV.

As personal reminiscences not connected with the history of the Bishop, the writer may be permitted to refer to some events which occurred about this period. It has been stated that the principal means of communication then known was the ordinary mail service by land and water. Telegraphs were introduced about the year 1847, and the writer has always understood that the first message sent from Montreal to Kingston, was addressed to him by the then well-known firm of Stephens, Young & Co. The message was partly on business and partly a test to try the working of the system. It was in the writer's possession for many years, and would now be quite a curiosity; but the old warehouse, with all its contents, was destroyed by fire, "and not a wrack left." It had a narrow escape from a similar fate in 1839, when John Counter's warehouse was set on fire by sparks from the American steamer *Telegraph*, noted as having been fired into by some ultra loyalists, while lying at the wharf at Brockville, during the so-called rebellion. To her last day the steamer carried the mark of the bullet, which passed through her ladies' cabin. A southwest gale was blowing at the time of the fire, and a powder explosion took place, which scattered the flames far and wide. The steamer *Cataraqui*, belonging to the "Ottawa and Rideau Forwarding Co.," took fire at her dock and drifted along the front, spreading terror and devastation in her course. She finally brought up at the Barriefield end of Cataraqui Bridge, and burned there to the water's edge. The steamer *Albion*, belonging to H. and S. Jones, lying in front of the writer's wharf, next the Tete du Pont Barracks, hurriedly got up steam, a few movables were put on board, and she put out for Point Frederick. She could scarcely make headway against the fierce gale, but found safe quarters at the marine railway, on the far side of the burning section. The sight of the conflagration obtained during this memorable trip, will never be forgotten. The whole water front seemed irrevocably doomed, when, suddenly, in less time than has been required to describe

the event, the wind changed from the south-west to "off shore," and the town was saved. Ten years afterwards, on the night of Good Friday, August 6th, 1849, the writer witnessed at Toronto, another great conflagration, by which the market-house, a large block of stores on King Street East, and St. James' Church were destroyed.

## XVI.

Bishop Macdonell had experienced great difficulty in obtaining properly educated men for the priesthood, which want seriously retarded the moral and religious improvement of the Catholic population. He was fully aware that the evil could be remedied only by the building and endowment of a seminary for the education of his clergy. He obtained an act of incorporation from the Legislature, and appropriated a piece of land for the erection of a suitable building. At a meeting convened by the Bishop at his residence on the 10th of October, 1837, it was resolved that the Bishop, accompanied by his nephew, the very Rev. Angus Macdonell, and Dr. Thomas Rolph,\* of Ancaster, should proceed to England for the purpose of collecting funds for the erection of a Catholic college in Upper Canada. The corner-stone of the college was laid on the 11th of June, 1838, by the Bishop, assisted by Mgr. Gaulin, his co-adjutor, very Rev. A. Macdonell, V.G., and other clergymen. At the request of the Bishop, Dr. Rolph delivered an address, in which, after referring to the munificence and piety of past generations, he went on to show the absolute necessity which existed for an establishment such as was contemplated, which might be the nursery of well-educated, zealous and godly clergymen, it being a matter of no trifling moment, or minor consequence to a community, that the ministers of religion should be chosen, both from them and among them; it being also the best security for attachment to the country and its institutions, so eminently desirable to be felt and cherished by a parochial clergy. "For, if anything under heaven can approach the human character to the Divine, it is the laborious and unremitting dedication of life and talents to the diffusion of truth and virtue among men." The Dr. stated also that it

\* Author of "Observations on Canada and the West Indies.—Dundas, 1836."

was the most anxious desire of the Bishop that a Priesthood should be raised in the Province, fearing God, attached to the institutions of the country and using their assiduous efforts to maintain its integrity; that until such an establishment was founded, the Bishop could not be as responsible for his clergy as he would wish to be. The Dr. concluded his address by expressing a hope that the edifice then commenced would remain a lasting monument of the Bishop's affectionate solicitude for the Catholics of Upper Canada and that it would prove of immeasurable benefit to the whole community.

Such was the commencement of Regiopolis College. Sad to say, the prosperous career so fondly anticipated by the learned orator has not yet dawned upon it. Its present condition we all know; its future, time alone can show.

## XVII.

Prior to the Bishop's departure for England, a farewell dinner was given him by the Celtic Society of Upper Canada, at Carmino's Hotel, Kingston. There was a large attendance of the Bishop's friends, including nearly all the prominent residents of the city, and the officers of the garrison. The chair was taken by the Sheriff of the district, supported on either side by the Bishop and his coadjutor. The toasts and speeches usual on such occasions were given and made, and the affair passed off to the satisfaction of all present. A few weeks afterwards the Bishop commenced his journey, and was accompanied to the steamboat "Dolphin," sometimes known by her American name, "Blackhawk," lying at the foot of Princess Street, by a large number of his personal friends; the old bell of St. Joseph's Church\* pealing forth a parting salute. This bell was one of the institutions of Kingston; for a long time the only thing of the kind, and always the best thing of the kind

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\* St. Joseph's Church was built chiefly by French subscription in 1808, under the invocation of St. Columba. It was a plain stone structure, furnished with a belfry, crowned with a floriated iron cross, surmounted by a cock, common to French churches of the period. Prior to the building of St. Mary's Cathedral, it was the only Catholic Church in the city, and was excessively over-crowded. The writer remembers seeing in the vestry (an annex built by Mr. W. P. Macdonald), a framed list of the original contributors. At present the church is, we think, used for school purposes by the Sisters of the congregation of Notre Dame.

the town could boast—like the bells of most Catholic Churches, it was on the go almost continually from morning till night, and its fine, clear tones were well known to every Kingstonian. It was cast by the widely-known firm of Mears, London, which has existed since 1738, and is the same establishment which many years subsequently furnished the chimes for the church of Notre Dame, Montreal. The belfry in which it was suspended being of slight construction, shook from base to apex whenever the bell was rung. On one occasion Mr. W. P. Macdonald, the Vicar-General, happening to notice this agitation, exclaimed: "Dear me, how that spire shakes; I am afraid the Cross will fall." Old Mr. Walter McCuniffe, a well-known wag of those days, who stood by, was ready with a rejoinder, "Many a cow shakes her tail, but it does not fall off for all that."

When the big bell, now in St. Mary's Cathedral, was procured, the services of the faithful old monitor were dispensed with. It was sent into exile, being, as some say, given or disposed of to the mission at Smith's Falls; of this the writer knows nothing. But he may be allowed to state that from early youth he was a curious investigator of the mysteries of steeples, bells and clocks; there was scarcely a steeple, bell, or clock, in the city of Boston—where most of his school days were spent—that he had not fully explored, and with the history of which he was not perfectly familiar. Some fifty years ago the revolutionary government of Spain, pressed for money, and animated with the true spirit of reform, confiscated a great number of church bells, and sent them to New York to be disposed of to the best advantage. The bells were arranged in rows on the sidewalks of Broadway; some few were restored to their legitimate use, but the greater number were scattered abroad among schools, factories, railways, and steamboats; employed, in fact, every way in which a bell can be employed, excepting always the purpose for which it was originally intended. It was reported that one of these bells had strayed as far as Kingston and was actually hanging in the belfry of St. Andrew's Church, Princess Street. Wishing to ascertain the true state of the case, the writer, who happened, in company with a young friend, to be passing the church one Sunday afternoon, thought he would look in and see for himself whether or no the thing was as affirmed. The door leading to the belfry was locked, and upon



applying for admission to the proper functionary, that worthy answered: "Na! na! mon, ye canna gang there the day." Venturing to ask a reason for this unexpected rebuff, the writer was reminded that it was the Sabbath day, on which no person was allowed to see the bell; that act being considered by the worthy sexton a serious infraction of the moral law. The writer then enquired if the bell was rung on Sunday, as in his estimation that operation required hard labor, and as such might be considered a greater breach of the Sabbath than the mere looking at an inanimate piece of metal. The zealous official could not, however, be induced to take that view of the case, and to this day the writer knows no more of St. Andrew's bell, than he does of the invisible river which some people assert flows at an unknown depth beneath the city of Toronto.

It is time to return to Bishop Macdonell, whom we left standing on the deck of the old steamer *Dolphin*, taking leave of his friends. Easily moved on such occasions, the writer could not conceal his emotions. The Bishop held out his hand, "Wait till I return, William." These were his parting words; he never again saw his episcopal city.

During the writer's residence at Brockville, he received one letter from the Bishop; it has been kept as a relic. The signature of the Bishop given with his portrait (see frontispiece) was taken from this letter; which reads as follows:—

KINGSTON, 5th March, 1839.

MY DEAR WILLIAM,—This will be handed to you by the Rev. Philip O'Reilly, who is appointed your parish priest until you shall have made up your mind to become priest yourself; by that time if Mr. O'Reilly does not give full and ample satisfaction you may have a chance, and in the meantime I hope that you will give every assistance to Mr. O'Reilly, as he is very lately ordained, and has little or no experience, nor any acquaintance whatever with his parishioners. Your knowledge of the characters he has to deal with, may be of great use to him as well as your assistance in arranging the necessaries about the church and altar. If your time permit your accompanying him to Kitley, it would be of great service to him. I dare say James Macdonell and his wife would come from Bastard to meet you at Kitley, if they were made acquainted when you are there.

Compliments to both your sisters and their husbands, and believe me, my dear William, to be yours affectionately, (Signed)

† ALEX. MACDONELL.

Mr. James Macdonell, mentioned above, was the father of Rev. Mother Antoinette, recently Superior of St. Joseph's Convent, Toronto; his wife, Amelia, was the writer's cousin, daughter of Captain Miles Macdonell, and widow of Mr. William Jones, collector of Customs at Brockville.

### XVIII.

The Bishop and his party landed at Liverpool on the 1st of August, 1839. Soon after his arrival the Bishop went to London where he communicated personally with the Colonial Office regarding his plan of emigration and other matters. In October of the same year he passed over to Ireland, intending to be present at a great dinner given to the Catholic prelates in the city of Cork; but a dense fog in the Clyde and adverse winds prevented him from arriving in time for the festival. Nevertheless he visited the Bishops, and being unable to obtain, in the west of Ireland, any other conveyance than a jaunting car, he was exposed during the entire day to one of the drizzling rains so common in that region. This exposure brought on inflammation of the lungs, accompanied by a severe cough; and although he placed himself under the care of the President of Carlow College, and afterward with the Jesuits of Clongowes Wood, and received much benefit and every attention, he still continued so indisposed on arriving at Dublin as to be obliged to keep his bed for nearly a fortnight. From Dublin he went to Armagh and remained a short time with the Catholic Primate. He then accepted the invitation of the Earl of Gosford, at his mansion, Gosford Castle, near Market Hill, Armagh, where under the roof of that kind-hearted nobleman, he appeared to have recovered entirely. The Earl of Gosford, it may be mentioned incidentally, was Governor-General of Canada from 1835 to 1838. and immediately preceded the Earl of Durham. Lord Gosford's return from Canada was signalized by a curious episode, which some of our readers may remember: The *Pique* frigate, in which he had embarked, lost its rudder in the Gulf of St. Lawrence, and was

steered across the Atlantic by a gun carriage, rigged for that purpose. The following narrative of the Bishop's last illness and death has been kindly communicated by the Rev. Dr. Dawson, of Ottawa, then an inmate of the Mission House at Dumfries, Scotland : " According to my recollection, the Bishop came to Dumfries, convalescent, from Lord Gosford's, in Ireland, where he had been most kindly treated, I may say nursed, by the family of the good ex-Governor of Canada. What made the journey difficult and hurtful was the circumstance that he was obliged to come all the way from Port Patrick to Dumfries, outside the stage, the inner places having been previously engaged. It was a Saturday afternoon when he reached Dumfries, a cold Scotch rain having fallen upon him at the time of his slow journey of from seventy to eighty miles. This did not improve his health. He complained of fatigue and would not leave the hotel where he was set down till next morning, when he came to the mission house, and was able to celebrate Mass, assisted by the venerable Mr. Reid. Unwilling to leave him alone at the hotel, we, that is, Mr. Reid and I, resolved ourselves into a committee of the whole and decided that I should go to spend the evening with him at the hotel. He was cheerful and conversed a great deal, not forgetting to hold out every inducement for me to go with him to Canada. I could not then consent, but if he had lived a few weeks longer, it is possible that my destinies might have been changed. Next day Col. Sir Wm. Gordon, a devoted friend of the Bishop, invited me to walk with him. The conversation chiefly turned on Canada, and he urged on me the propriety of complying with the Bishop's request, that I should devote myself to that interesting country. It was not, however, till after long services in my native land, that I decided on coming to this new world. The Bishop continued apparently well, although we knew that he was not, as he could not go out without using a respirator. On the Monday evening Mr. Reid remained in his room, conversing with him, until about eleven o'clock. About four next morning he called his man, but, he not hearing, the housekeeper approached his room, and dreading all was not right, entered. He asked for an additional blanket and that the fire should be stirred up. The blanket was speedily supplied and the housekeeper hastened to inform

Mr. Reid of the state of matters. He lost no time in coming to the Bishop, and fortunately he was in time to administer the last sacrament. I was next alarmed, and I found Mr. Reid sitting in his canonicals, by the Bishop's bedside. The latter was passing away so quietly, in perfect peace, that we could not tell whether the vital spark had flown; nor was it known until Dr. Blacklock arrived, and after due examination pronounced. I then hastened to the hotel where his friend, Sir William Gordon, was staying. The latter came promptly, and arriving in the Bishop's room threw himself into a chair and wept. There was no funeral at Dumfries: the remains were conveyed at once to Edinburgh. Bishop Gillis, with the full consent of the senior Bishop, had everything arranged in the grandest style. Since the days of Scotland's royalty, so magnificent a funeral had not been seen at Edinburgh. All that was mortal of the renowned Bishop was deposited in the crypt of St. Margaret's Convent chapel. I may mention that on the Tuesday forenoon, Captain Lyon of Kirkmichael, the husband of Miss Dickson, who was a ward of the Bishop's, called at the Mission House in order to see that all were ready to attend the dinner he was to give next day, at his beautiful seat, in honor of the Bishop. We were all to rejoice, along with the neighboring county gentlemen, on the occasion of Bishop Macdonell's return to Scotland, but he was bidden to another banquet. You may conceive Capt. Lyon's surprise and disappointment." The Bishop died January 14th, 1840.

## XIX.

On the arrival at Kingston of the melancholy intelligence, a solemn requiem mass was sung by Bishop Gaulin, who took formal possession of the See on Passion Sunday, 1840. The funeral oration on the deceased prelate was pronounced from the text, "*Beati mortui*," etc., by the Bishop's old friend and Vicar-General, Mr. W. P. Macdonald. The requiem was attended by all the clergy of the diocese, which comprised the entire Province of Canada West. Several priests from abroad also assisted, among whom was the Rev. D. W. Bacon, parish priest of Ogdensburg, fellow student with the writer at Montreal College in 1830, and in 1855 first Bishop of Portland, in

the State of Maine. The Bishop's knell was tolled on the historic bell of St. Joseph's, by the veteran, Thomas Cuddihy, who had been bell-ringer and grave-digger from time immemorial, and whose frame, bent by constant and honourable toil, had assumed very nearly the shape of a hoop. The successors of Bishop Macdonell in the see of Kingston always cherished the intention of bringing his remains to Canada, for interment with suitable honours in the Cathedral of his diocese, where by right the remains of a Bishop should always be deposited. Bishop Phelan, who built the present Cathedral, pointed out to the writer the spot where the interment should be made, but he was not spared to carry out his intentions. It was not till 1861, during the Episcopate of Bishop Horan, that the removal took place. Bishop Horan went to Edinburgh, and was cordially received by the Vicar Apostolic of the Eastern district of Scotland, the Right Rev. James Gillis, who gave him every facility for the accomplishment of his mission. Of Scottish extraction, Bishop Gillis was a native of Montreal, and was at one time spoken of as coadjutor to Bishop Macdonell. The funeral cortege arrived at Kingston on the 25th September. On the following day a solemn requiem mass having been celebrated by Bishop Horan, and a panegyric pronounced by the Rev. Mr. Bentley, of Montreal, the earthly remains of the much loved and venerated prelate were consigned to their last resting-place, in the land of his adoption, among the people whom he so loved and cared for, and among whom he had spent the greater part of his active, laborious and self-sacrificing life.

From one of the secular papers of the day (the *British Whig*) we extract the following notice:—"Of the individuals who have passed away from us during the last twenty-five years, and who have taken an interest in the advancement and prosperity of Canada West, no one probably has won for himself in so great a degree the esteem of all classes of his fellow citizens than has Bishop Macdonell. Arriving in Canada at an early period of the present century, at a time when toil, privations, and difficulties inseparable from life in a new country, awaited the zealous missionary as well as the hardy emigrant, he devoted himself in a noble spirit of self sacrifice, and with untiring energy, to the duties of his sacred calling, to the amelioration of the condition of those entrusted to his spiritual care. In

him they found a friend and councillor; to them he endeared himself through his unbounded benevolence, and greatness of soul. Moving among all classes and creeds, with a mind unbiased by religious prejudices, taking an interest in all that tended to develop the resources, or aided the general prosperity of the country, he acquired a popularity still memorable, and obtained over the minds of his fellow-citizens an influence only equalled by their esteem and respect for him. The ripe scholar, the polished gentleman, the learned divine, his many estimable qualities recommended him to the notice of the Court of Rome; and he was elevated to the dignity of a Bishop of the Catholic Church. The position made no change in the man; he remained still the zealous missionary, the indefatigable pastor. His loyalty to the British Crown was never surpassed; when the interests of the Empire were either assailed or jeopardized on this continent he stood forth their bold advocate; by word and deed he proved how sincere was his attachment to British institutions; and infused into the hearts of his fellow countrymen and others an equal enthusiasm for their preservation and maintenance. Indeed, his noble conduct on several occasions tended so much to the preservation of loyalty that it drew from the highest authorities repeated expressions of thanks and gratitude. As a member of the Legislative Council of Upper Canada (to which he was called by Sir John Colborne, on Oct. 12th, 1831), his active mind, strengthened by experience acquired by constant associations with all classes, enabled him to suggest many things most beneficial to the best interests of the country, and the peace and harmony of its inhabitants."

## XX.

Miss A. M. Pope in the *Catholic World* for October, 1881, says that "Among the places of interest to a Catholic stranger in Canada West there is none more delightful than St. Raphael's, where so many historic memories meet and touch, and, interwoven with the faith that is in them, live on in the hearts of the people. It is difficult of access: so are most poetic places now-a-days. You leave Lancaster in a 'Black Maria' that groans and creaks and bounces over the road in a way that will test your nerves. \* \* \* \*"



Dismounting at Sandfield's Corner your oscillating conveyance goes jolting on to Alexandria. You follow in the wake of a bare-footed small boy, whose merry black eyes proclaim him an interloper and a Frenchman. Along the side of the "old military road" you go under elm trees of giant height until you reach the quaint old hamlet dedicated to "Raphael the healer, Raphael the guide." Village there is none; only a post-office and store, an inn, a schoolhouse, two cottages, with the church, presbytery and college. The former stands on the brow of a hill and is remarkably large and lofty for a country church. Entering you are struck by the grandness of the vast roof unsupported by pillars or galleries. The sanctuary is formed by a rood screen dividing it from the passage that connects the sanctuaries. Behind the screen (on the Epistle side of the High Altar) is a white marble slab bearing the inscription:

ON THE 18TH OF JUNE, 1840.

THE HIGHLAND SOCIETY OF CANADA

ERECTED THIS TABLET TO THE MEMORY OF

THE HONORABLE AND RIGHT REVEREND

ALEXANDER MACDONELL,

BISHOP OF KINGSTON.

BORN 1760\*—DIED 1840.

THOUGH DEAD, HE STILL LIVES

IN THE HEARTS OF HIS COUNTRYMEN.

\* \* \* \* \*

Near the Church there was a building called a convent, but the Bishop never succeeded in obtaining nuns for the mission. The enclosure across the road is occupied by the presbytery and college now used as a chapel in which mass is said daily, and in which when the writer first saw it the descendants of the mountaineers were repeating the rosary on a golden May evening. The building is small, and has of course been greatly alter-

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\* There is evidence to show that the Bishop was born on the 17th July, 1762. When a man has long occupied a prominent position, people are naturally inclined to overestimate his age; thus a Scottish periodical, in announcing the Bishop's death, assigned to him 100 years. It seems that his age was 77 years and almost 6 months.

ed, all the partitions having been removed to render it fit for use as a chapel. The Bishop's house, built in 1808, is a spacious stone mansion capable of accommodating many persons, and fronting on a large garden laid out in 1826 by a gardener whom he brought from Scotland. The garden is still a mass of bloom, and in its centre-walk stands a moss-grown sun dial.

From the wall of one of the rooms in which he lived the grand old Bishop's portrait looks down on his people. It shows a man of commanding figure and noble and benign aspect, withal bearing a striking resemblance to pictures of Sir Walter Scott."

The most notable incumbent of the parish of St. Raphael, next to the Bishop, was the Rev. John Macdonald, familiarly known as "Mr." or "Father John." In the writer's younger days a priest, unless belonging to a religious order was generally styled "Mr." but the modern English custom applies the epithet "Father" to every priest, whether secular or regular. Mr. Angus or Æneas, a brother of Mr. John, was for forty years professor in Montreal College, where, in 1830 and 1831 he taught the writer the rudiments of French and Latin. Mr. John spent nearly seventy years in the missions of Upper Canada, and was well-known throughout the Province, especially in the Eastern section. His principal stations were St. Raphael's and Perth. He was a zealous and laborious missionary, but somewhat eccentric. His reminiscences of Canadian life, his journeys on foot through trackless wilds and swamps, sometimes carrying his boots in his hands, his joys and his sorrows, had great charms for a listener, narrated as they were with the innocence and simplicity of a child. He is the subject of many interesting anecdotes, illustrative of early days. Miss Pope, already quoted, speaks of him as follows :

"He was a man of very determined character and somewhat stern in his treatment of his flock, who one and all obeyed him as children. It was no uncommon thing in those days to see a man with a sheep-skin on his head or a wooden gag in his mouth, a penance awarded him by Father John. A pulpit was a conventionality that he scorned ; he always addressed his people while walking to and fro behind the communion railing. If any luckless wight incurred his displeasure he was pitilessly and publicly rebuked, though sometimes the worm turned. For instance :

" 'John Roy MacDonald, leave this church.' Dead silence. 'John Roy MacDonald, I say, *leave this Church.*' John Roy Macdonald rises and goes slowly and solemnly out, stepping carefully over the far-apart logs that did duty for a floor.

" Father John proceeds with his sermon, when creak, creak, creak, back over the logs comes John Roy MacDonald and calmly resumes his seat.

" 'John Roy MacDonald, did I not tell you to leave this church ?'

" 'Yes, Maister Ian, and I will be for to go out of the church to pleass you, and now I wass come pack to pleass myself !' Father John was always spoken to and of as Maister Ian."

In 1837, Vicar-General W.P. MacDonald, lived in Prescott ; in September of that year he had a sick call from a stranger in Brockville. Father John happened at the time to be passing through Prescott on his way to Perth, and brought the writer a note from the vicar requesting him to find the sick man to whom Father John would administer the usual rites. Father John called at the Post Office in Brockville, and accompanied by the writer went up town. The sick man's place was near the foot of the Court House hill ; Father John sat on his horse at the door while the writer entered to make inquiry, and was told the man was dead. Stepping out to Father John the writer said, "the man is dead ; he died this morning at seven o'clock." "Indeed" said 'Maister Ian,' pulling out his watch, a silver 'bull's eye,' redolent of the olden time, "indeed, *that's very early.*" Father John died March 16th, 1879, having attained the patriarchal age of 97. His remains lie in the Parish Church of St. Raphael.

If we have refrained from noticing some of the most trying difficulties of the Bishop's Episcopal career, it has been simply because we did not wish to revive at this remote day, the recollection of unpleasant events better buried in oblivion—the actors therein having long since gone to their account, before that tribunal from which there is no appeal. Like St. Paul, the Bishop encountered "perils in journeyings, perils on rivers, perils from his own people, perils from strangers, perils in the city, perils in the wilderness, perils in the sea," and—ranked by the great apostle as the climax and most trying of all—"perils from false brethren." We may be permitted to conclude these

desultory reminiscences of a well spent life, with the words of the Wise Man, applied by the Church to a Confessor Pontiff :—  
“Behold a great priest who in his days pleased God,—therefore did the Lord make him great among His people.”

DEO GRATIAS.

# APPENDIX A.

## GRANTS OF LAND SECURED FOR THE CHURCH BY BISHOP MACDONELL,

From Records of Crown Lands Department.

GRANTEE.	LOCATION.	DATE.
Rev. Alex. Macdonell, of Charlottenburg, Miss.....	Lot 10 in 7 Finch. Lot 38 in 10 Lancaster. Lot 29 in 4 Kingston. Lot 50, 51, and half of 52 in 2 N. S. R. R. Charlottenburg. Lot 26 in 3rd S. S. Dundas Street, Trafalgar.	15th Mar., 1806
Do. do.....	Lots 214, 237, 245, 246 and 244 in town of Kingston, known as Selma Park, now occupied by College, Cathedral and Palace.	25th Mar., 1806
Donald McDonell, John Cumming, Rev. A. Macdonell and Pierre Fortier, in trust for a R. C. Chapel.....	1 acre of land in town of Kingston, consisting of lots 180, 207 and 243, together with lots 247 and 248; church built in 1808, under invocation of St. Columba.	2nd April, 1806
Alexander McDonell.....	Lot 5, N. side of Dundas St., York.	11th Dec., 1806
Hon. J. Baby, A. McDonell, Rev. A. Macdonell and John Small, in trust for the congregation of R. C. for the purpose of erecting a chapel.....	Lot 6, on corner of George and Duke St., on which now stands the De La Salle Institute.	17th Mar., 1806
Alex. Macdonell, in trust for inhabitants of Glengarry, for the purpose of establishing schools therein.....	Town lot 17, S. side of Third Street, in town of Cornwall.	17th Feb., 1816
Rt. Rev. Alex. Macdonell....	E ½ 24, No. 25, 26, 27, 29, and E. pt. 30 in 7 and 31 in 8 Fenelon.	28th Nov., 1826
Do. do.....	Block 24 in town of Niagara, formerly part of Military Reserve, 4 acres; church built by Very Rev. E. Gordon.	3rd May, 1832
Hon. and Rt. Rev. A. Macdonell, Rt. Rev. Remigius Gaulin and Rev. Angus Macdonell.....	Lot 6, N. Harvey St., Perth, in trust for a church, and a piece of land on S. side of Craig St. for a burial ground; church built by V. Rev. John Macdonald.	3rd Feb., 1834

GRANTER.	LOCATION.	DATE.
Do. do.....	Lot 17 in 10, northern division of the Gore of Toronto, in trust for a church.	3rd Feb., 1834
Do. do.....	15 acres of the Crown Reservation in the township of Harwich (town of Chatham), in trust for a church, etc.	3rd Feb., 1834
Do. do.....	Broken lots 10, 11 and 13 in 8 Adjala, in trust for a church and schoolhouse.	3rd Feb., 1834
Do. do.....	Lots 116 and 117 in 2nd con., east side of Penetanguishene road in Tp. of Tiny, in trust, etc.	3rd Feb., 1834
Do. do.....	Lots 1 and 2 South of Brock St. and West of George St., Nos. 1 and 2 North of Hunter St. and West of George St., No. 14 new survey fronting Hunter St., and Park lot 6 in town of Peterborough, in trust, etc. Present Church commenced by Rev. Mr. Butler.	18th Feb., 1834
Do. do.....	A lot of land on the late Military Reserve at Toronto, in trust for a church and Presbytery; now occupied by St. Mary's Church and Presbytery, originally erected by Bishop Charbonnel.	20th Apr., 1837
Do. do.....	Lot 43 in front upon the river St. Clair in the township of Moore.	10th Apr., 1838
Do. do.....	Lot. 24 in 1st con. south of road in Tyendenaga, in trust, etc.	18th Aug., 1836
Do. do.....	Lots 1, 2, 3 and 4, north of First Street and south of Second St., Trent, in trust, etc.	9th June, 1836
Do. do.....	The block of land, situate N. of Duke St., S. of Bond St., W. of Church St. and E. of Mark Lane, containing 2 83-100 acres in town of London; also 10 acres of lot No. 3 west of the proof line in Warncliffe Highway, Tp. of London.	15th May, 1837



## APPENDIX B.

The following extracts from a letter written soon after the Bishop's return from Rome, to his friend, Bp. McEachern, Charlottetown, P.E.I., may give an idea of the state of affairs the at time referred to.

GLENGARRY, UPPER CANADA,

MY DEAR FRIEND,

24th Jan'y, 1826.

On receipt of this please write when you will be in Canada next summer.

I wrote from New York to Bishop Fraser, but deferred writing you until my arrival in Canada, well aware that you would feel interested in the news of this country as well as in the result of my long travels and long negotiations both in London and in Rome. My last letter to you was, I believe, from Rome. In that letter I think I mentioned to you the wish and even anxiety of Earl Bathurst that Upper Canada should be erected into a Diocesan Bishopric, in order to be independent of that of Quebec, and his full and entire consent that New Brunswick, the islands of the Gulf of St. Lawrence and Nova Scotia should form one independent Diocese. To this I saw no difficulty as Bishop Fraser might become your coadjutor *cum successione*. This arrangement I proposed to Monsignore Caprano, Secretary of the Propaganda, and he consulted several of the Cardinals on the subject, who thought that you had not sufficient means to support a Seminary and *mensa*.

Every one of the members of the Propaganda to whom I spoke and the Pope himself seemed to consider it a very desirable thing and a matter of expediency as well as of utility to accede to the wishes of the British Government with respect to Upper Canada, as Bishop Plessis has given consent to that measure and authorized Dr. Poynter to carry it into effect with the Court of Rome as well as with that of London; on second thought he began to throw so many difficulties in the way that the members of the Propaganda were staggered, and wished to draw time before coming to a decision, so that I was obliged to leave Rome without bringing my business to a close.

It would appear, however, that Bishop Plessis before his death had repented of what he had done, for I have seen a letter of his to Mr. Mason in which he said that from the tenor of his last dispatches to Rome he hoped my business would soon be finished. I also find that references had been made by the Propaganda to some of the Bishops of the U.S., on the subject, who returned a favourable answer, so that, with pull and row, my business will be brought to a conclusion this year, and if you and Bishop Fraser will come here next summer I shall lay plans and proposals before you that must tend to the benefit of Religion and of the people of whom you both have the charge. I wrote to Bishop Fraser to the same effect. I spoke on the same subject to Dr. Power, of New York, who it is expected will be made Bishop in place of Dr. Conolly and who promised on the event of your coming by New York that he would accompany you this length, for I see we cannot bring the people of Rome to pay the least attention to these

countries until three or four of us put our heads together and talk to them in a way that they must understand. I gave at the request of the Colonial Secretary an estimate of the expenses for supporting a certain number of clergymen and schoolmasters in your District, and I have every reason to believe it is the intention of the Gover't to give you a moderate salary; to which I received for answer that there were no crown revenues in Nova Scotia to support an establishment of this kind. Much do I long to see you as I have a great deal to communicate to you on different subjects. Our friends in Montreal are as far asunder and as difficult to be brought together as ever. The death of Bishop Plessis has deprived Bishop L'Ar-tigue of support and the same event renders it more necessary than ever for Bishop Fraser and you and me to put our heads together and make one cause, we must act in concert in our relations with the British Government and with Rome.

Yours unalterably,

ALEX. MACDONELL.

The Right Revd. Aeneas B. McEachern,  
Prince Edward Island.

## APPENDIX C.

We give a few extracts from addresses written by the Bishop in 1836 and 1838 :

" I address my Protestant as well as my Catholic friends because I feel assured that during the long period of four-and-forty years that my intercourse with some of you, and two-and-thirty years with others, has subsisted, no man will say that in promoting your temporal interest I ever made any difference between Catholic and Protestant ; and indeed it would be both unjust and ungrateful in me if I did, for I have found Protestants upon all occasions as ready to meet my wishes and second my efforts to promote the public good as the Catholics themselves : and it is with no small gratification that I here acknowledge having received from Orangemen unequivocal and substantial proofs of disinterested friendship and generosity of heart."

" When a Prime Minister of England [Lord St. John] in 1802 expressed to me his reluctance to permit Scots Highlanders to emigrate to the Canadas from his apprehension that the hold the parent state had of the Canadas was too slender to be permanent, I took the liberty of assuring him that the most effectual way to render that hold strong and permanent was to encourage and facilitate the emigration of Scots Highlanders and Irish Catholics into these colonies."

" To the credit and honour of Scots Highlanders be it told that the difference of religion was never known to weaken the bond of friendship ; and Catholic and Protestant have always stood shoulder to shoulder nobly supporting one another during the fiercest tug of battle."

" The loyal and martial character of Highlanders is proverbial. The splendid achievements of your ancestors under a Montrose and a Dundee in support of a fallen family proved their unshaken adherence to honour and principle, acquired for them the admiration of their opponents, and secured for you, their posterity, the confidence of a liberal and discerning government. You have indeed reason to be proud of such ancestors and your friends have reason to be proud of your conduct since the first of you crossed the Atlantic."

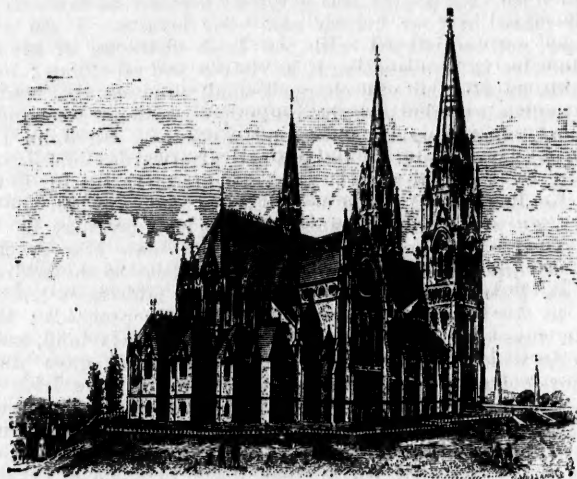
Addressing the Irish Catholics the Bishop says :

" Your loyalty and general good conduct, my friends, have obtained for you the approbation and confidence of Government notwithstanding the attempt that was made to create a general prejudice and raise an alarm in the Province on the arrival of the first batch of Irish Catholic emigrants in the settlement of Perth. They were reported as riotous, mutinous and what-not. An application was made for military force to put them down, and this report was sent to the Home Government. Being at the time on the Continent, the Colonial Minister, Earl Bathurst, wrote to me to hasten my return to Canada as the Irish Catholic emigrants were getting quite unruly. On coming to London and calling at the Colonial Office I assured Lord Bathurst that if fair play were given to the Irish Catholics and justice

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done to them I would pledge my life their conduct would be as loyal and as orderly as that of any of His Majesty's subjects. Mr. Wilmot Horton, the Under-Secretary, who happened to be in the office at the time requested that I would give him that assurance in writing in order to take it to the Council which was just going to sit. Yes, my friends, I pledged my life for your good conduct—and during the period of fifteen years which have elapsed since that pledge was given I have had no cause to regret the confidence I placed in your honour and your loyalty. I am aware that those who are not acquainted with the Irish character or are prejudiced against it indulge in representing it as riotous and rebellious; but in order to refute this unjust and vile charge I shall produce the testimonies of Protestant gentlemen who had the best opportunities of knowing the Irish character, and whose veracity is beyond suspicion. Sir John Davis who had been Attorney-General in Ireland and afterwards Chief-Justice of the King's Bench in England, says: 'the Irish are more fearful to offend the laws than the English or any other nation whatsoever; in the condition of subjects they will gladly continue as long as they may be protected and justly governed without oppression.' Sir John Harvey the present Lieutenant-Governor of New Brunswick in answer to the address of the Society of St. Patrick, says: 'Gentlemen your address is truly Irish; it goes direct to the heart from whence it evidently proceeds; though not an Irishman myself I passed many happy years in Ireland, and the circumstances in which I was placed in that country gave me peculiar facilities for correctly appreciating the worth of the Irish character. I publicly said upon a former occasion, treat an Irishman with strict justice and a little kindness and you will attach him to you with all the ardour of his warm-hearted nature.'—I will also mention to you the substance of a conversation which took place between a Texan General who visited Kingston last summer (1838), and two gentlemen of this town. One of these gentlemen who had been formerly acquainted with the General on the Mississippi, among other questions enquired of him what had become of the Catholic Irish Colony which had been settled in Texas for several years, and had possessed a fine tract of land in that country. The answer was that they had been almost annihilated; for they had been the most formidable enemies the invaders had to encounter and fought most desperately for the Mexican Government; and this tallies pretty much with the declaration of an American citizen who asserted not many weeks ago in the court house of this town, when questioned by one of our magistrates, 'That the sympathizers had many friends of different denominations, in this Province who would readily join them in the cause of liberty, but as to the Catholics they had no dependence on them.' Thus have Catholics established their character of loyalty and fidelity to every government under which they live; not by declarations of loyalty and loyal addresses which we see crowding the columns of the public prints of the day, but by their actions and the general tenor of their conduct. In testimony of this truth we see that the Catholic Canadians of the Western District exhibit full as much loyalty and bravery in encountering the invaders of their country as any portion of their fellow colonists."

## APPENDIX D.



*The Church of Our Lady Immaculate.*  
GUELPH, ONT.

The following is extracted from "*The Annals of the Town of Guelph*," a small volume compiled by Mr. C. Acton Burrows, (the present Deputy-Minister of Agriculture in Manitoba), in 1877, the year of Guelph's Jubilee. The town, it may be said, was founded on St. George's Day, 1827, by Mr. John Galt, Commissioner of the Canada Company.

"In the fall of 1827, Mr. Galt received a visit from the Provincial Inspector-General, and his old friend Bishop Macdonell, whom he had not seen since he held those important conferences with him in England, which contributed so much to the formation of the Canada Company. It was at this time that the site of the Catholic Church was chosen, and as a compliment to the Bishop, Mr. Galt at once set men to work to clear Macdonell Street [so named in the Bishop's honour] as far as the summit of the hill, where it was at once decided the church of the future should be built. Here the clearing ceased, except that on the crest of the hill a large elm tree was left standing, forming a very prominent feature in the landscape which the place then presented."

Of this incident Mr. Galt himself writes in a letter to a friend during the same year :—

"Hitherto we have had no adventure in Guelph, not even one Sabine scene ; but an incident in the clearing was magnificent. Desirous of seeing the effect of a rising ground, at the end of a street where a popish church, about twice the size of St. Peter's at Rome, is one day to be built (the site was chosen by the Bishop. and we have some expectation that his coadjutor, Mr. Weld, of Lulworth Castle, is coming here), I collected all the choppers in the settlement to open a vista, and exactly in two hours and ten minutes, 'by Shrewsbury clock,' or my own watch, an avenue was unfolded as large as the Long Walk in Windsor Park, and of trees that, by their stature, reduce to pigmies all the greatest barons of the English groves."—*Fraser's Magazine*, 1830.

It seems prophetic that, while the church now erected on this very spot, being the third on the same site, cannot be said to be "twice the size of St. Peter's, Rome" it is at least one of the largest and most beautiful in Ontario, as may be seen by the illustration given above.

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## ERRATA.

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Page 35, line 3, for *August* read *April*.

" 5, " 9, for *as* read *at*.

" 14, " 14, for *to* read *at*.

